

S.C.
286.1757
B22m
1827

J. B. Miller

MINUTES,
OF THE
STATE CONVENTION
OF THE
Baptist Denomination,
IN
SOUTH CAROLINA,

*Held in the Village of Edgefield, Dec. 1st, and continued to
Dec. 4th, 1827.*

1. THE Convention Sermon was delivered, according to appointment, by the Rev. B. Manly, from Acts xxviii. 15—
“When the brethren heard of us, they came to meet us as far as Appii Forum and the Three Taverns : whom, when Paul saw, he thanked God and took courage.”

2. The Convention assembled for business in the Academy building. Prayer by the Rev. Mr. Mercer.

From the Charleston Association, the following Delegates appeared : viz.—J. B. Cook, B. Manly, J. Hartwell, Wm. Dossey, T. Mason and S. Blanding. From the Edgefield Association, J. Landrum, W. Belcher, Z. Rudolph, sen. J. T. Coleman, W. H. Stokes, N. W. Hodges, M. Mims, M. W. Chrestman and R. M. Todd. From the Savannah River Association, M. Swift, J. O'Bannon, W. H. Brisbane and W. H. Robert. From the Education and Missionary Society of Saluda, W. B. Johnson, J. Crowther and S. Gibson. From the Fellowship Benevolent Society, J. W. Williams and H. Gaines. From the Congaree Benevolent Society, C. D. Mallary.

The following Delegates failed to attend : viz.—From the Charleston Association, J. Good, D. Sheppard, P. P. Bowen, G. Rollins, R. Missildine, W. Q. Beattie and J. Pack, jun. From the Edgefield Association, C. Davis. From the Savannah River Association, J. Graham, A. J. Lawton, J. Broom, H. D. Duncan and J. J. Robert. From the Saluda Educa-

tion and Missionary Society, J. Wilson, W. Magee and A. Williams. From the Congaree Benevolent Society, R. Weston.

3. The following were elected Officers : viz.—Wm. B. Johnson, President ; J. B. Cook, Vice President ; B. Manly, Secretary ; and M. Mims, Treasurer

4. From the Saluda Baptist Association a friendly letter of correspondence was received ; and their messengers, who were present, were cordially invited to a seat in Convention, and to share the privileges of corresponding members.

5. A letter of correspondence was also received from the General Association of Georgia ; and their messengers, the Rev. Messrs. Mercer and Armstrong, were heartily welcomed as corresponding members.

6. The President gave an affectionate invitation to all ministers of our own and other denominations who were present, and also the Hon. E. Simkins, who was likewise present, to sit in Convention and assist in deliberation.

7. The following committees were appointed: viz.—Mims, Manly and Belcher, to arrange the preaching during this meeting. Cook, Mercer, Mallary, Johnson and the author, to revise the circular letter. Coleman, Williams, Blanding and Rudolph, to receive the contributions sent up to this meeting and to audit the treasurer's accounts.

8. Rev. N. W. Hodges was appointed to write to the Saluda Association. Rev. W. Dossey to write to the General Association of Georgia.

Rev. Mr. Cook prayed, and the Convention adjourned until this evening at seven o'clock.

At the hour appointed, the Convention re-assembled.—Prayer by the Rev. Mr. Dossey.

9. The committee appointed to take measures for the publication of a weekly religious paper peculiarly devoted to the interests of the Baptist denomination in the Southern States, reported, that they had discharged the duty assigned them ; that a prospectus had been issued, and copies of it circulated throughout the State. A letter was then read from Mr. Riley, who had been engaged to publish the paper, in which he informed the Convention that a sufficient number of subscribers had not yet been returned to warrant his engaging in its publication on his own responsibility ; he closed with submitting the subject to the disposal of the Convention. A letter on the subject from the Welsh Neck Church, of the Charleston Association, was also read. Whereupon, the following brethren were appointed a committee to take the matter into consideration, and report thereon : viz.—Johnson, Cook, Mercer, Dossey and Ball.

10. Certain brethren in the ministry were brought to the notice of the Convention as likely to be much benefitted by a small donation in books. This subject was referred to the Board.

11. Appointed as our messengers to the General Association of Georgia, Rev Messrs. W. B. Johnson, J. Crowther, W. Belcher, and M. W. Chrestman; to the Saluda Baptist Association, Rev. Messrs. Hodges, Hartwell and Mallary, and brother J. T. Coleman.

12. Appointed the President to prepare the next circular address, on the subject of the Christian Sabbath, as to the scriptural manner in which it should be spent by the churches of Christ, and the objects which would be most likely to be secured by such a manner of spending it.

Rev. Mr. Marshall prayed, and the Convention adjourned until Monday morning, 10 o'clock.

The Lord's Day was spent in devotional exercises. At sunrise a number of persons assembled at the church, to unite for a short time in prayer. After breakfast, this pleasing and profitable exercise was renewed; and continued with much fervour and many tears, until the hour of public worship arrived. At 11 o'clock, Rev. W. B. Johnson preached the annual charity sermon, and a collection, amounting to \$62 62½, was taken up in aid of the funds of the Convention. Rev. Mr. Mercer preached preparatory to the communion of the Lord's Supper; which was administered by the Rev. Messrs. Ball and Dossey. A sermon at night from Rev. C. D. Mallary concluded the interesting labours of this blessed day. And we wait, in humble prayer and expectation, for the day which shall reveal hidden things, to see their whole results.

Monday Morning, 10 o'clock. The Convention met. Rev. Mr. Crowther prayed.

13. Brother Hodges presented the letter to the Saluda Association, and brother Dossey the letter to the General Association of Georgia; both which were adopted and signed by the President and Secretary.

14. Preparatory to the election of agents, a discussion took place on the question, whether the Convention should limit its choice to the immediate delegates and members of the body. It was decided *as a principle*, that, as the Board is in fact the Convention compressed into a smaller form, the Convention have no right to introduce into the Board any but those who have been regularly delegated to compose this body.

15. The following were then elected Agents, viz. Jesse Hartwell, Charles D. Mallary, John Landrum, Nicolas

W. Hodges, Alexander J. Lawton, and Martin Swift ; who, together with the officers of the Convention, form the Board of Agents for the ensuing year.

16. The case of brother I. J. Roberts, from Tennessee, who desires to pursue a course of Theological studies under the direction of the Convention, was brought to notice by Rev. Mr. Mercer, and was referred to the Board.

17. Rev. Mr. Ball, the accredited Agent of the Columbian College, made a detailed statement, at the request of the Convention, of the condition and prospects of that Institution. The subject was referred to brethren Johnson, Cook, Mercer, Mallary and Shannon, to report to-morrow.

18. Appointed the next meeting of this body to be held at the Beulah Church, (situated in Richland District, between the Rivers Wateree and Congaree, about sixteen miles below Columbia) on the Saturday before the first Lord's Day in December, 1828. Rev. Mr. Dossey to preach the Convention sermon on Saturday morning ; in case of failure, Rev. Mr. Cook. Rev. Mr. Gibson to preach the charity sermon on Lord's Day morning ; in case of failure, Rev. Mr. Belcher.

Rev. Mr. Ball prayed, and, for the purpose of giving place to the meetings of the several committees and of the Board, the Convention adjourned until to-morrow morning at 9 o'clock.*

Tuesday Morning, 9 o'clock. The Convention met according to adjournment. Rev. Mr. Landrum prayed.

19. The following report of the committee on the affairs of the Columbian College was read and accepted, and ordered to be embodied in our minutes.

" The committee on the affairs of the Columbian College report, that they have taken the subject of this interesting but unfortunate Institution into consideration, and are of opinion, from the communications of the respected Agent, now here, that its prospects of relief are most favourable, and of ultimate success really encouraging.

Of the debt of \$50,000 dollars, for the extinction of which subscriptions have been for some time past taken and are still going on, the amount of \$44,000 dollars are obtained by subscription. The amounts so subscribed to be paid when the committee of five appointed at New-York eighteen months ago, shall say that in their judgment such payments will effectually relieve the College. The committee also learn that it is believed a sufficient number of students is in waiting for the opening of the College, whose tuition money will support a Faculty. But should this source fail in yielding its contemplated amount, some generous souls in the vi-

cinity of the College have engaged themselves by voluntary subscription to make up the deficiency for three years. The Board of Trustees, with their venerable President, Dr. R. B. Semple, have set their hands to the work of reform in all the departments of expenditure and arrangement, with an economy and energy that have already accomplished much, and justly warrant the belief that far more will yet be accomplished; even all that human wisdom, disinterestedness, and energy can accomplish in such a matter.

On these grounds your committee are of opinion that the College can be sustained. They doubt not that it will be sustained. Effort only is necessary;—effort under God is all that is wanting. Your committee therefore recommend the adoption of the following resolutions: viz.—

1. That this Convention make this effort for themselves immediately, by individually subscribing the amounts which they can, with conscientious and solemn reference to the vastness of the object before them, the interests which its success or defeat will materially affect, and above all with such reference to their accountability as stewards in God's kingdom.

2. That this Convention recommend the same effort to their constituents, and all lovers of science and religion in the State.

3. That they commend to the favourable notice of the inhabitants of this State, the Rev. Eli Ball, who is the accredited agent of the Board of Trustees of the Columbian College, and now in the State for the purpose of taking up subscriptions for the relief of the College."

The Convention then gave opportunity to persons favourable to the College to become subscribers, and the sum of \$475 was immediately subscribed.

20. The treasurer's report, including the account of contributions sent up to this meeting, as audited by the committee for that purpose, was unanimously accepted.

21. The circular letter was presented by the committee to whom it was referred, and was received.

Rev. Mr. Armstrong prayed, and the Convention adjourned until half after three o'clock.

At the appointed hour the Convention re-assembled.—Prayer by the Rev. Mr. Hodges.

22. The report of the committee on the proposed weekly religious paper was accepted. Whereupon, *Resolved*, That a committee be appointed, who, in conjunction with Mr. Riley, shall take such further measures, as to them shall seem meet for carrying into effect the desire of the Convention in relation to a periodical paper, that shall be under the imme-

diate patronage of the Convention, and the supervision of a committee of their appointment ; and report at the next meeting of this Body. And should that committee find it practicable to commence the publication of the paper before the next meeting of the Convention, to do so ; and be themselves that committee of supervision.

The above committee to consist of the following persons, W. B. Johnson, J. B. Cook, B. Manly, C. D. Mallary, R. B. Furman, T. Blackwood and R. Heriot.

23. It being found that there are \$50 in the treasury designed to be conditionally subscribed for the relief of the Columbian College, the treasurer was directed to subscribe that sum accordingly.

24. The Board of Agents reported by reading their whole minutes, which were satisfactory to the Convention, and ordered to be printed entire with the minutes of the Convention.

25. On motion of brother Mallary, *Resolved*, That we highly approve of the character and objects of the Baptist General Tract Society established at Philadelphia ; that we sincerely regret so little effectual aid has been afforded this society by our brethren in South Carolina ; and that we do most earnestly recommend it to their attention, and solicit their prayers and efforts in its support.

26. Voted unanimously, that the cordial thanks of this Body, be presented to the friendly hospitable inhabitants of this village, for their kind attention to its members and friends during the meeting.

27. The Secretary was requested to superintend the printing and distribution of one thousand copies of these minutes.

After an affectionate address and solemn prayer by the Vice President, the President adjourned the Convention with the Christian benediction.



GENERAL STATE OF THE ASSOCIATIONS, UNITED IN CONVENTION.

The *Charleston Association* contains 39 churches, 24 ordained ministers, 16 licensed preachers, and 4195 communicants. The number baptized last year was 438. Five Education and Missionary Societies, and several Sabbath Schools are connected with this Association. There is also within its bounds, and composed principally of its members, though not directly connected with the body, an extensive society for the promotion of temperance, called the "South-Carolina Anti-Intemperance Society," whose annual meetings are held at the regular sessions of

the Association.—The General Committee of the Churches, (an incorporated body) united in this Association, meet at the same time and place with them, having charge of the Education and Mission Funds, and the education of beneficiaries recommended by the churches. There is also the Itinerant Board, appointed by the Association, to whose charge is committed the Domestic Missions within its bounds.—The amount of money sent up by the different churches and societies last year was \$612. The next meeting of the Association will be held at Bethel church, in Sumter District, eight miles South of Sumterville, on the Saturday before the first Lord's Day in November, 1828. Rev. J. Hartwell to preach the association sermon; in case of failure, Rev. W. Q. Beattie.—Rev. P. Ludlow to preach the missionary sermon; in case of failure Rev. B. Manly.—And Rev. W. B. Cook the concluding sermon.

In the *Edgefield Association* are 37 churches, 20 ordained ministers, 4 licentiates, and 2003 members. Baptized the past year 75. The next meeting of the Association is to be held on the Saturday before the 4th Lord's Day in October, 1828, at the *Red Oak Grove Church*, Edgefield District. Rev. J. A. Warne to preach the association sermon; in case of failure, J. Landrum. Rev. W. Belcher to preach the charity sermon on Sabbath; in case of failure N. W. Hodges.

The *Savannah River Association* has in its connection 26 churches, 14 ordained ministers, 4 licentiates, and 3713 members. Baptized the past year 257.—The next meeting is to be held at the Great Salt Catcher church, near Buford's Bridge, on the Saturday before the 4th Sabbath in November, 1828. Rev. H. D. Duncan to preach the introductory sermon; in case of failure D. Peebles.

MINUTES

OF THE

BOARD OF AGENTS.

GREENVILLE, Tuesday Evening, Dec. 19, 1826.

The following members of the Board appeared; viz — W. B. Johnson, J. B. Cook, B. Manly, M. Mims, J. Landrum, J. Hartwell, W. A. Lawton, N. W. Hodges, and C. D. Mallary.

1. Voted the sum of two hundred dollars to be applied to the purchase of books for the use of the Furman Academy. Brethren Warne and Manly to be the committee for that purpose.—Voted also \$50, if so much be necessary, for the purchase of a bell for the Academy. Brother Manly to be the committee for that purpose.

2. Voted the sum of twelve dollars to John Bateman, of the Piedmont Baptist Church, Sumter District, to be laid out in the purchase of books for him, by brother J. B. Cook.

3. Appointed brother Wm. H. Stokes Librarian for one year, to receive and take care of all books belonging to the institution.

4. Appointed the Principal of the institution and the Librarian to make such laws and rules for the regulation of the library, the use and preservation of the books, as may be needful; and report to the Board at their next meeting.

5. Appointed the Rev. Samuel Gibson agent for the ensuing year to

promote as he can the interests of this Body. And resolved that this salary be \$500 The President to furnish credentials and instructions.

6. Voted to Asa Bell, ordained minister of the Charleston Association, \$10. And to John Brooker, ordained minister of the Savannah River Association, \$12.—To be laid out for them in the purchase of books; for the former by brother Mallary, for the latter by brother W. A. Lawton.

7. Requested the committee for repairing the buildings, to cause a room to be fitted up in the Academy building for the reception of the Library.

8. Agreed that Wm. H. Stokes, if not employed as assistant in the Furman Academy, may be received as beneficiary of the Institution; and appointed the brethren Warne, Landrum, Mims, J. Blocker and Hodges to be a special committee to receive his application, and all other similar applications during the recess of the Board.

9. Appointed the following persons to be the Executive Committee contemplated in the rules for the government of the Seminary: viz—Eldred Simkins, Sen. Matthew Mims, and Whitefield Brooks, Esqrs.

10. *Resolved*, That the Treasurer take the best means of vesting at interest the sum of \$4000 from the Education Fund, in conformity with the 34th article of the Convention's Minutes.

11. Adopted certain Rules for the internal management of the Seminary, and ordered them to be printed along with the minutes of the Convention.

12. Requested the President to have the rules of the Seminary, together with a notice of the time at which its exercises will commence, published in some of the periodical papers in South Carolina and Georgia.

13. Agreed that when the Board adjourn, it adjourn to meet at Edgefield Court House, on the 15th of June, 1827. And the Board adjourned.

EDGEFIELD C. H. June 15, 1827.

1. The Board met; present brethren Johnson, Landrum, Mims, Lawton, Hodges and Mallary.

2. The Secretary being absent, C. D. Mallary was appointed Secretary pro tem. Minutes of the last meeting of the Board were read.

3. *Resolved*, That the Board are highly gratified with the examination of the students of the Furman Academy, which they attended this day; and also *Resolved*, That the President of the Board communicate this expression of their satisfaction to the Principal and Students to-morrow.

4. The Committee which had been appointed to attend to the transfer of the Convention's funds from the former to the present Treasurer, and to the execution of the Treasurer's Bond, reported that they had attended to the business assigned them. The bond was presented, which was found to be executed in due form. Adjourned to meet to-morrow morning at eight o'clock.

5. *June 16.* Board met according to adjournment. Brethren Lawton and Mallary, who had been appointed to procure books for certain individuals, reported that they had complied with the direction of the Board.

6. *Resolved*, That the well at the Principal's house be repaired and fitted for use at the expense of the Convention.

7. The President reported that he had caused the Rules of the Furman Academy, together with a notice of the time when the Exercises of the Institution would commence, to be published in several newspapers, whereupon, *Resolved*, That the printers' bills be paid him out of the funds of the Convention.

8. Brethren William H. Stokes and Samuel Worthington applied to the Board for pecuniary aid, and were received as the beneficiaries of the Convention.

9. *Resolved*, That the President prepare an account of the Examination of the Furman Academy, and cause it to be inserted in such of the public prints as he may deem proper.—The Board adjourned.

EDGEFIELD, Monday Evening, Dec. 3, 1827.

The following members of the Board appeared, viz. W. B. Johnson, J. B. Cook, B. Manly, J. Landrum, J. Hartwell, C. D. Mailary, and N. W. Hodges.

1 The Secretary from the committee on the Library reported, that as the books presented to the Institution by the General Committee of the Charleston Association had but lately been received, and it was not known of what works they consisted, a desire to avoid procuring duplicate copies of the same works had induced them to delay vesting the appropriation, as they had been directed by the Board.—This statement was satisfactory.

2. The Secretary reported also that he had not yet been able to procure a bell for the use of the Academy, from a cause which was satisfactory to the Board.

3. Brother Cook reported that the books which had been voted to brother John Bateman, had been duly purchased and sent to him.

4. Heard and accepted the Agent's report, and agreed to present it with our minutes to the Convention. An order was also passed for the payment of the Agent's salary.

5. Brother Johnson presented to the Board a list of books purchased by him for brethren Williams, Vandiver and Hutton, respectively, and certificates from them that the books had been received: which was satisfactory to the Board.

6. The Board not having concluded its business agreed to meet to-morrow morning at half after eight; and then adjourned.

Tuesday morning.—The following members of the Board appeared, viz.—W. B. Johnson, J. B. Cook, B. Manly, M. Mims, C. D. Mailary, J. Landrum, J. Hartwell, and N. W. Hodges.

1. The report of the building committee in relation to repairs, was presented by the chairman, and accepted.

2. The Board, after considering the subject of employing a permanent agent, which had been committed to them by the Convention, resolved, that, owing to the pressure of the times, it had not heretofore been expedient to attempt it.

3. The report of the Librarian was received, and was satisfactory to the Board. And the Board adjourned *sine die*.

TREASURER'S ACCOUNTS.

The committee to audit the treasurer's accounts beg leave to make the following report :—The transfer of the funds, &c. from the former to the present treasurer, was made on the 29th of January, 1827. The Gillison Fund of \$4000, to be kept at interest, was permitted to remain in the hands of the former treasurer, upon his depositing in the present treasurer's hands notes on sundry persons, supposed to be good, for upwards of that amount, and the detention of his bond for the faithful payment thereof.

GILLISON FUND	\$4000 00
Interest not due until Dec. 17, 1827	
Received from the Fellowship Benevolent Society	13 00
	<hr/> 4013 00

COLUMBIAN COLLEGE.

Jan. 29, 1827—Cash from transferring committee	\$50 00
--	---------

DOMESTIC MISSIONS.

Oct. 2, 1827—Received from J. Blocker, Treas'r Edgefield Assoc'n	\$ 1 50
Received half of the public collection taken at Edgefield C. H.	31 31
Received from S. Gibson, collecting agent	4 50
	<hr/> 37 31

GENERAL PURPOSES.

Received from Saluda Education and Missionary Society	\$21 00
" Fellowship Benevolent Society	5 00
" Savannah River Association	55 40
	<hr/> 81 40

THEOLOGICAL SEMINARY.

Jan. 29, 1827.—Cash on hands, as per transfer	\$179 46
---	----------

FOREIGN MISSIONS.

Jan. 29, 1827.—Cash on hands, as per transfer	\$54 00
Oct. 2, Received of J. Blocker, treas'r Edgefield Association	5 50
	<hr/> 59 50
By cash forwarded to Heman Lincoln	50 00

	<hr/> 9 50
Minervaville Education and Missionary Society	3 25
Charleston Association	75 00
	<hr/> 87 75

TO AID YOUNG MEN IN THE MINISTRY.

Jan. 29, 1827—Cash on hand, as per transfer	\$85 68
Oct 2, Received of J. Blocker treas'r Edgefield Association	2 00
Interest on \$85 68 for ten months	5 00
Minervaville Education and Missionary Society	10 00
	<hr/> 102 68

WITHINGTON STATION.

Jan. 29, 1827.—Cash on hand, as per transfer	\$54 87
Rec'd from T. Simons, coll'd. from sundry citizens Edgefield village	50 13
	<hr/> 105 00
By cash forwarded to H. Lincoln, \$50.—Do. do. to L. Compere \$55	105 00
	<hr/> 11 00
Minervaville Education and Missionary Society	11 00
Savannah River Association	10 00
Congaree Benevolent Society	30 00
	<hr/> 51 00

EDUCATION FUND.

Jan. 29, 1827.—Cash from the transferring committee	\$468 81
From a sub'n, raised by J. O'Bannon, by the hands of M. W. Williams,	55 00
Received of Samuel Gibson, agent, &c.	450 00
Received from C. D. Mallary, per letter	10 00
Received for broken glass in the Furman Academy	0 75
Received from J. Blocker, treasurer of the Edgefield Association	10 19
Do do public collection at the Edgefield Assoc'n at Bethel	39 38
Received M. Mims' subscription for 1827	\$100
Col B. Frazier's	100
W. Brooks'	20
Dr. M'Whorter's	10
Harvey Drake's	20
John Lofton	10
Jos. A. Warne's subscription for 1828	50
John S. Jeter, 1st instalment	20
Dr. A. Landrum	20
	350 00
J. O'Bannon, collecting agent	60 00
J. T. Coleman do	20 00
A Friend	10 00
M. W. Chrestman	2 00
Female members Beaufort church	11 50
Charleston Association	75 00
Half of the public collection taken at Edgefield Court House	31 31
Received of S. Gibson, agent,	324 00
Total Receipts	1917 94
Expenditures	1685 06
On hand	232 88

CONTRA.

Feb. 1, 1827—Paid Rev. Jos. A. Warne, 1st quarter	125 00
H & R. Drake, for repairs to the academy	630 00
Mr Sullivan, for locks,	7 00
Mr. Caldwell, for putting on locks	1 62
Jos. A. Warne, for the 2d quarter	125 00
Postage on Mr. Willington's account rendered	0 19
G. & W. Roberts, printers bill	3 75
J. G. Greenhow, printer's bill	2 25
Charles Adams, repairs to well	6 25
Jos. A. Warne, for the 3d quarter	125 00
Postage from Greenville	0 25
For well-bucket, rope and chain	3 50
Postage from Boston	0 25
John Lofton, for printing	9 50
Jos. A. Warne, for the 4th quarter	125 00
E. Chrastian, for well-house	20 50
Paid Rev. Samuel Gibson, agent	500 00
	1685 06

RECAPITULATION.

Gillison Fund	\$4013 00	Domestic Missions	\$37 31
Education Fund	232 87	General Purposes	81 40
Columbian College	50 00	For Pious Young Men	102 68
Theological Seminary	179 46	Withington Station	51 00
Foreign Missions	87 75		

J. T. COLEMAN, *Chairman.*

ADDRESS TO THE CHURCHES.

*The STATE CONVENTION OF THE BAPTIST DENOMINATION IN
SOUTH CAROLINA, to their constituents, and their brethren
throughout the State, send Christian salutation.*

DEARLY BELOVED BRETHREN,

IN presenting this, our annual address, we would "stir up your pure minds" to diligence and faithfulness in the cause of Christ. In looking abroad we discover that indifference, slothfulness, and a spirit of slumber are by far too prevalent in the churches of our Lord. What, we ask, is the reason of this sad departure from Apostolical command and example? Why do we see so little zeal displayed in promoting real vital godliness? Is the cause less important? Is religion less necessary? Is lukewarmness less culpable in us than in the Laodiceans? By no means. Since then we can plead none of these things, let us carefully inquire what is the reason of so much apathy in this best and most glorious of causes.

Fearing lest the spirit of antinomianism may operate too powerfully on our minds, and lead us astray, we have chosen the following as the subject of the present circular: viz.—*How far will the present actions of men affect their future and eternal state?* A correct view of the sovereignty of God, and of the free agency of man, will keep us from denying, on the one hand, the power and necessity of divine grace; and from underrating, on the other, the influence and importance of human actions. While, therefore, we cleave to the former with an undeviating and resistless grasp; we would, by no means, relinquish our unyielding hold on the latter. Our design, at present, is to show the real, the vast importance of works, and how great their effect will be on the eternal condition of men. In pursuing the subject we shall consider the following propositions.

1. There will be different degrees in the rewards and punishments of the future world.
2. These rewards and punishments will be distributed according to the actions of men, as being good or evil in different degrees.

3. Every action in a man's life, however great or small, will have an effect on his future condition.

4. The application of the above principles to the several duties of Christians in the present life.

1. There will be different degrees in the rewards and punishments of the future world.

Having adopted the idea that those who are saved will be perfectly happy, and that those who are lost will be perfectly miserable, (which is in a certain sense correct) many persons draw the unauthorised conclusion that all attempts to heighten the one, or mitigate the other, will be utterly ineffectual. The tendency of this conclusion is to lull both saint and sinner into security and coldness, and indifference to their eternal interests. A conclusion this, which palsies the arm extended to benefit mankind, and to flag the spirits when excited to engage in any benevolent enterprise. This is one reason why professing Christians live so unconcerned for the glory of God, and do so little for the spread of his cause. This is a reason also why many refuse to put their hand to the numerous plans which are devised to meliorate the moral condition of the habitable world, and to extend the kingdom of the Redeemer. It likewise leads to remissness in attendance on the public ordinances of God's house—to a neglect of the Scriptures—to carelessness in the religious instruction of children—and, in fine, to an unconcern for that life of personal holiness which becomes those who have been redeemed by the precious blood of Christ. To this also may be imputed much of the pride, covetousness, selfishness, deceit, malice, and envy manifest amongst the ungodly.

"To the law and to the testimony" we appeal for evidence to establish the proposition. Deut. xxxii. 22. "For a fire is kindled in mine anger, and shall burn to the *lowest hell*." Mat. x. 15. "It shall be *more tolerable* for the land of Sodom and Gomorrah in the day of judgment than for that city." The natural conclusion drawn from these words is, that the punishment of some will be *less severe* than that of others. But the punishment of all will be *eternal*: therefore the difference must exist in the degrees. Of this we may easily conceive. A number of persons may be affected with pain in very different degrees of severity. Should the pain of each continue unaltered for any space, however indefinite, their sufferings could never be equal. In like manner we may understand, how the punishment of different persons, although it be eternal, may be inflicted in very different degrees. Again. 2 Pet. ii. 21. "For it had been *better* for them not to have known the way of righteousness, than after they have known

it, to turn from the holy commandment delivered unto them." If there be no difference in the degrees of final punishment, wherein could their latter state be *worse* than the former? But the latter state of an individual may be worse than the former; therefore the condition of one may be worse than that of another.

It may be said that punishments are regulated and exercised according to justice, but rewards are bestowed according to free grace; therefore, though there may be different degrees in punishment, according to the aggravation of crimes, yet the principle will not hold good with regard to rewards. But do not the Scriptures abundantly teach, that there will be different degrees in these rewards? Dan. xii. 3. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." This text seems to be directly in point; and brings clearly to view the above distinction.

Further, will there not be a difference between him who spends his all in the service of God, and him who is barely rescued from the flames? Surely, there will be a distinction between the thief, who had spent a life of sin, and who was converted only just before his death, and good old Simeon, who had long been serving God in this world of affliction and sorrow: for the Apostle assures us, Heb. vi. 10—"God is not *unrighteous to forget* your work and labour of love, which ye have shewed towards his name, in that ye have ministered to the saints, and do minister." Our Saviour in directing that "*the poor, the maimed, the lame, the blind*" should be invited to a feast, adds as an incentive, "for thou shalt be *recompensed* at the resurrection of the just." Luke xiv. 14. The same is represented in the parable of the ten servants and the ten pounds. Luke xix. 12—19. He who by active trading had gained *ten pounds*, was appointed over *ten cities*, and he who perhaps by less exertion had gained only *five pounds*, was appointed over *five cities*. There was no injustice in this distribution, and no envy or dissatisfaction followed. So "those who by reason of use have their senses exercised," and their capacities enlarged, will be capable of enjoying a greater degree of happiness. Thus the proposition is established, that there will be different degrees in the rewards and punishments of the future world.

2. These rewards and punishments will be distributed according to the actions of men, as being good or bad, in different degrees.

Justice would require that punishments should be inflicted according to the deserts of each individual criminal; because punishment can be inflicted only on the guilty. An innocent

person may be made to suffer, but his sufferings can never be properly called punishment. Punishment presupposes guilt. By consequence the punishment will be in proportion to the guilt. By how much the guilt should exceed the punishment, by so much justice would suffer, its demands not being satisfied : and by how much the suffering should exceed the real desert, by so much injustice and oppression would be exercised.

This reasoning may be thought valid, with regard to crime and punishment, while doubts may arise whether it is so with regard to the distribution of favours. As the rewards of the righteous are of grace, not of debt, does justice require that there should be a difference in these rewards ? Is it not a fact that the giver may bestow his favours as he pleases, without any respect to the character of different individuals ? May not he do what he will with his own ? It is true, that strict justice does not require there should be different degrees in the rewards of grace. Correctly speaking, *justice* has nothing to do in bestowing these rewards. Justice demands satisfaction of the offender, or his substitute, before grace can be conferred. But when this satisfaction is given, justice has nothing more to do ; mercy and love come forward and present the gracious rewards. We, therefore, readily acknowledge that there is not the same obligation in bestowing favours, as in inflicting punishment. But if God, the judge, has promised that even the rewards of his grace shall be distributed according to the works of every individual, then eternal TRUTH requires that the rewards be so distributed. In proof of the proposition the following Scriptures are adduced. Isa. iii. 10, 11. " Say ye to the righteous, that it shall be well with him : for they shall eat the *fruit* of their doings. Wo unto the wicked ! it shall be ill with him : for the *reward* of his hands shall be given him." Mat. xii. 37. " For by thy words thou shalt be *justified*, and by thy words thou shalt be *condemned*." 2 Cor. v. 10. " For we must all appear before the judgment seat of Christ, that every one may *receive the things*, done in the body, according to that he hath done, whether it be good or bad." Rev. ii. 23. " And all the churches shall know that I am he which searches the reins and hearts : and I will give to *every one of you according to your works*." Rev. xxii. 12. " And behold, I come quickly and my reward is with me, to give every man according as his work shall be." Luke xix. 16—19. " Lord thy pound hath gained *ten pounds* ; and he said, Well, thou good servant : because thou hast been faithful in a very little, have thou authority over *ten cities*. And the second came, saying, Lord, thy pound hath gained *five pounds*. And

he said likewise to him, be thou also over *five cities.*" Rom. ii. 6-11. "Who will render to every man according to his deeds :—unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile ; but glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile : For there is no respect of persons with God." On a careful examination of these texts we cannot resist the conclusion that rewards and punishments will be distributed according to the actions of men, as being good or bad in different degrees.

This doctrine, in no degree, infringes on the sovereignty or immutability of Jehovah. It does not, in the least, tend to thwart his plans, disconcert his designs, or render his knowledge of all things by any means the less certain and absolute. Neither does it argue man's independence, or show that he is capable of frustrating the divine operations. This disposition of cause and effect, means and end,—this uniting the sovereignty of God, and the free-agency of man, so far from introducing disorder and confusion, proves the transcendent power, wisdom, goodness and grace of God, and heightens our adoration of his august and sublime perfections. By this doctrine, we are taught the propriety of the frequent exhortations and admonitions in Scripture, and are led to redeem our time, and improve all to the glory of God, knowing that it will also be for the good of our own souls. It leads to a careful watchfulness, lest we turn from the holy commandment, and do those things which are forbidden, and so become obnoxious to a more severe punishment, or forfeit some of that blest reward which is promised to those "who through faith and patience inherit the promises." By this principle Moses was actuated when he left Egypt, and united with the people of God. "For he had respect unto the recompense of the reward." Heb. xi. 26.

3 Every action in a man's life, however great or small, will have an effect on his future condition.

The principle already advanced and advocated brings our actions, words, thoughts and secret motives into view, and attaches an importance to them otherwise unknown. By this we perceive the force of the Saviour's words, in Mat. xii. 36. "But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgment." In the last great day, when the actions of all men will be brought to light, every action, whether good or bad, will be attended by all the concomitant circumstances which tend to elevate or depress the virtue, mitigate or aggravate

the guilt. All these circumstances will be righteously considered, and the final decision made according to the dictates of strict justice, after all the accessions and abatements are rightly made. Every relative circumstance, therefore, every word and thought, however trifling it may appear, will have its just weight, and will have *some* effect on the future state.

The principle may be illustrated in the following manner. Two men having had dealings together for a considerable time, meet to adjust their accounts. Every item, small or great, varies the sum total, and consequently varies the amount of their difference. Justice does not direct that the little things should pass unnoticed, or that they are of no value in the account. No:—it as rigidly secures the mite as the talent. So the eternal states of men will be fixed according to the character formed in this world; and the several actions, words and thoughts unite to form the complete character. The most minute must have a place, as well as the most prominent. The law of God is as strict on the *thoughts*, as on the *words* and actions. He who is forbidden to *commit* adultery, is forbidden to *desire* it. He who prohibits murder, prohibits anger and hatred in the heart. Hence it may often happen that the secret motive may fix a stamp on an action very different from the outward appearance: and circumstances also apparently trivial may be of immense importance in the final destination.

That all our actions will be remembered, and brought forward in the judgment is evident from the Scripture. 2 Cor. v. 10. "For we must all appear before the judgment seat of Christ, that every one may receive *the things* done in his body, according to that he hath done, whether it be good or bad." Ps. cxxxix. 2, 3. "Thou understandest my *thought* afar off, and art acquainted with all my ways." Mat. x. 26. "There is *nothing* covered that shall not be revealed; and hid, that shall not be known." Rom. ii. 16. "In the day when God shall judge the *secrets* of men by Jesus Christ, according to my gospel." Eccl. xii. 14. "For God shall bring every work into judgment, with every *secret thing*, whether it be good, or whether it be evil." This being the case every action becomes important. No prospect of forgetfulness, or concealment is held out to view, but the most certain assurance given that *all* things will be brought into the judgment of the great day; and that the degrees of reward or punishment will be according to the works; by consequence, every work will have an effect upon the future state.

4. The application of the above principles to the several duties of Christians in the present life.

Man in his origin was a rational, a social, and a religious being. In each of these relations, peculiar duties devolved on him. Though by the fall he lost the disposition to perform them aright, yet he did not annul one of the obligations incumbent on him. After Adam had sinned and fallen, he was as much bound to love God as when in a state of innocence: his disobedience did not revoke the law. Even reason, unassisted by divine revelation, revolts at the idea that transgression can rescind a law. So the law is binding on the posterity of Adam, though all are sinners.

By the principles already advanced, we are taught, that, though every sin is a transgression of the law of infinite Majesty, and by consequence, infinite in its deserts, yet there are circumstances which render some sinful actions more awfully heinous than others. For instance, to steal a mere trifle, to murder a man, and knowingly and wilfully to blaspheme the Holy Ghost, are sins which involve a vast difference in the aggravation of their guilt. He who has done one of these things is guilty of transgressing the law of God; but he who has done them all is vastly more involved in guilt, and justly deserves far more severe punishment. As every one will receive the things done in the body, none will be punished for crimes which he never committed. This consideration should operate as a powerful preventive to sin, and lead men to abstain as far as possible from iniquity. Here is an immense advantage which the moral man has over the immoral; and an excitement to good actions by no means trivial. Mere morality, however, in the ordinary use of the word, should never be put in the place of true religion: for Heb. ii. 6—"Without *faith* it is impossible to please him: for he that cometh to God must *believe* that he is, and that he is the rewarder of them that diligently seek him."

Again, the gospel requires that we should both believe in Christ, and obey his commands. If we do both believe and obey, we are more acceptable and pleasing to God, than if we live in disobedience; otherwise we must consider obedience and disobedience equally pleasing to God: which is absurd. For the same reason we must consider him who "walks in all the commandments and ordinances of the Lord blameless," more acceptable to God, than him who obeys in part, and neglects in part. This position is supported by Mat. v. 19. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever

shall do, and teach them, shall be called great in the kingdom of heaven." Now he who labours and studies in the path of duty will not be forgotten; but the righteous Lord will remember and reward every work. Mat. x. 41, 42. "He that receiveth a *prophet* in the name of a prophet, shall receive a *prophet's reward*; and he that receiveth a *righteous man* in the name of a righteous man, shall receive a *righteous man's reward*. And whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his *reward*." The more humble, obedient, and faithful a christian is in this world, the greater will be his enjoyment here, and the higher will his gracious Lord exalt him in the realms of glory and happiness hereafter. Hence we see that our duty, the glory of God, and our happiness hereafter, are inseparably connected.

But we must guard against an egregious error, which is, that *our feelings are the rule of duty*. Many persons, when urged to perform some particular action, say, *they do not feel it to be their duty*, and so excuse themselves in their neglect. In many cases, it is useless to urge even the express command of God in his word, for they still adhere to the same plea, *they do not feel it to be their duty*. Were the feelings the rule of duty, the law or command of God would be of little or no consequence. Though there might, indeed be commands, yet as every one would be left to his own feelings to decide whether he would yield obedience to them or not, the commands would be in effect a mere blank. Were the feelings of our heart the rule of duty, then our duty would be as uncertain as our feelings. It might be our duty to watch and pray to-day, but to-morrow we might be released from those exercises merely from want of that engagedness which we ought always to possess. Thus it might happen that neglect of duty, by bringing darkness on the mind, would remove the impression of duty, and the removing of the impression or feeling would remove the duty, and the removing of the duty would of course remove the guilt of neglect; so that the neglect of duty would be the direct and indeed the most effectual method of removing guilt. This conclusion is shocking and abhorrent to the christian, and absolutely subversive of all law and government. The truth is, our duty depends *entirely* upon the will of God. Whatever he has commanded is our duty to perform. It is not a question in human governments, whether a subject has a right to violate the laws of his country, merely because he is not disposed to obey them; no more does our indisposition to obey, release

us from our obligation to perform what God has commanded. "To the law, and to the testimony, if they speak not according to this word, it is because there is no light in them." Isa. viii. 20. As it regarded familiar spirits in the days of the prophet Isaiah, so it respects man now in regard to duty. In determining what is duty, we are to lay aside our own feelings, till we have decided what the Lord our God requires; and then in the performance, we are to "confer not with flesh and blood," but to deny ourselves, take our cross and be faithful.

If the word of God teaches us, "that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world," Titus ii. 12, then all neglect of these duties is sin. If God commands us to "pray without ceasing," 1 Thes. v. 17, then to neglect prayer is adding sin to sin. If God has said, "Go ye into all the world and preach the gospel to every creature," Mark xvi. 15., then it becomes sin for us to neglect doing all in our power to obey this command in its fullest extent. For though we cannot all personally preach to every creature, yet we may, by uniting our exertions, and throwing together a part of the abundance which God gives us, enable others to go "every where," preaching the gospel.

It is an awful truth that Christians are in a fearful state of lukewarmness to the cause of real, vital, practical godliness; and at the same time they plead this coldness as an excuse for their criminal neglect of duty. This is an attempt to prove *innocence* by pleading *guilty*. It is taking transgression to prove the non-existence of the law which is transgressed. O Christian! What absurdities canst thou not support! "Awake to righteousness and sin not: for some have not the knowledge of God. I speak this to your shame." 1 Cor. xv. 34. "Not every one that saith unto me *Lord, Lord*, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is heaven." Mat. vii. 21. "I would thou wert cold or hot; so then because thou art lukewarm, and neither cold nor hot, I will spue thee out of mouth." Rev. iii. 15, 16. "Remember from whence thou art fallen, and repent, and do the first works." Rev. ii. 5.

There is another error, too prevalent, against which we would lift a warning voice. It is, that the eternal decrees of God are such, that all attempts to reform and lead a different life, would be attempting to overthrow these immutable decrees. But can any one be serious in an argument like this? Serious or not serious, it is not unfrequently urged, and made a pillow whereon to rest, and sleep in carnal se-

curity, and sluggish indolence, or to gratify the pride of a depraved heart. "To the law and to the testimony." A doctrine so preposterous requires much positive proof to gain entire credence. But where in the Scripture do we find it asserted, that it is the eternal decree of God, that we should dishonour him, reproach the name of religion, or endanger our immortal souls by a wilful disobedience to his positive commands? This strange doctrine, though when presented as above may be abhorrent, yet steals upon the heart of too many, paralyzes their energies, and causes them to rest in the omission of plain and unequivocal duties. But if the Scriptures do not plainly and undeniably assert that we *must disobey* the law of God, and live in that disobedience, we are bound to reject so absurd and impious a proposition. We must believe that a state of indifference or unconcern for the glory of God, and the advancement of his cause, is hateful to him, contrary to his will, and obnoxious to his sore displeasure.

O brethren, let us rise and be active, "for knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Rom. xiii. 11. Why should Christ be reproached through us? Why should he have occasion to open his side, show his scars, and say, these are the wounds I received in the house of my friends? Why should an ungodly world rise up against us and curse us, for having by our ungodly walk and conversation, been the instruments of their eternal condemnation? Why shall we go mourning all the day, diminish our happiness here, and of glory hereafter, merely to gratify the pride of our hearts, and the sluggishness of our dispositions? Why should the ways of Zion mourn, because we wilfully neglect to attend her solemn feasts? It is the cause of God we are engaged in. Let us show a becoming zeal. Let us not rest till "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." Isa. ii. 2. "Let us go on to perfection," being fully persuaded that from the Lord we shall receive a crown of glory that will never fade away. May the blessing of God ever be with your spirits.

W. B. JOHNSON, *President.*

B. MANLY, *Secretary.*

*Statement of Collections, made by Samuel Gibson,
Agent, in 1827.*



FOR THE FURMAN ACADEMY.

Samuel Gibson	\$ 5 00	Wm. D. Martin	\$10 00
C. Entzminger	25 00	Joseph J. Lawton	5 00
Jacob Smith	2 00	John H. Robert	10 00
Jacob Breaker	4 00	Sarah Lawton	5 00
A. Young	10 00	John S. Maner	20 00
Z. Rudolph	10 00	Winborn A. Lawton	5 00
James Wood	10 00	William Pope	20 00
Col. Taylor	100 00	Sarah L. Pope	10 00
James A. Maguire	4 00	Eliza C. Pope	10 00
Mary M'Ree	2 00	James Pope	5 00
James Smith	2 00	F. Kicklighter	5 00
Ann E. Sandford	2 00	R. J. Davant	3 00
Susanna Perry	2 00	George M. Stoney	5 00
Mrs. Clark	3 00	James Stoney	10 00
Wm. Morcock	5 00	Thomas J. Barksdale	20 00
Lewis P. Sams	5 00	Robert G. Norton	5 00
Theodore Pope	5 00	Alexander J. Lawton	10 00
Sarah Pope	5 00	Mary E. Miller	5 00
Mary Pope	10 00	W. M. Miller, J. I. Miller,	
Martha E. M'Turion	5 00	T. G. Miller	5 00
Joseph Perry	5 00	Hezekiah Nettles	5 00
T. A. Coffin	3 00	W. W. Harper	2 00
Charles W. Capers	3 00	Elizabeth M. Adams	20 00
James Campbell	10 00	C. Y. Adams	1 00
Thomas Fuller	5 00	Martha Stone	5 00
L. B. Halloway	5 00	Eliza Bythewood	1 00
Haley Johnson	5 00	Laura M. Furman	1 00
John Boykin, jun.	5 00	J. W. Joyner	1 00
Mary B. Boykin	20 00	A friend	1 00
Shubel Blanding	10 00	M. E. Givens	1 00
Amaranthia Wilkinson	10 00	S. J. Firth	1 00
Hephzibah Townsend	10 00	A friend	5 00
Joseph J. Pope	10 00	Mary Screven	3 00
Sarah H. Fripp	10 00	Mary P. Norton	1 00
Wm. Fripp	20 00	Sarah M. Holloway	1 00
S. R. Gillison	50 00	Frances Emily Childs	1 00
Henry Bailey	10 00	Carolina Chester	1 00
Isaac A. E. Chovin	15 00	Thomas Stillman	1 00
P. T. Mumford	5 00	Margaret Buckner	1 00
P. J. Besselleu	5 00	Elizabeth Wilson	2 00
Isaac B. Ulmer	5 00	William C. Stewart	10 00
Charles Atkins	5 00	Cash from a friend	5 00

FROM CHILDREN.

Richard Furman	\$0 50	William Gibson	\$0 25
James S. Furman	0 25	Henry Gibson	0 25
Thomas B. Furman	0 25	W. W. Fripp	0 25

CONTRIBUTIONS IN BOOKS.

From J. B. Miller, Sumterville, to the amount of	\$40
James Campbell, Beaufort, do,	15



FOR DOMESTIC MISSIONS.

From the Union Church,	\$4 12
Elizabeth Valk,	0 38



Printed by W. Riley, 125 Church-street, Charleston.

